New Left Review – Pure Theory in French Structuralism
By Perry Anderson and Louis Althusser

Part I – The Originals

I. French Pure Theory

When Dhruv Jain and Saroj Giri, and others go for pure theory, they mean they grasp its abstraction and levels of abstraction and judge it quite like a type of abstraction which pure theory, which then becomes abstract as opposed to concrete. It also starts the Per Althusser type writing which then is an example of structuralism as structural causality, and even topographs with a long non-linear history by Goshgarian. These are examples of pure theory, which is finally an ideology critique machine, or some such pure theory and is also about purifying into theory, the abstraction without the real object and is basically then a concept or conceptual object which becomes in Sirohi – the following of abstraction as Theory of Subject, Object and World which sounds like Toscano's process of developing world as a concrete multiple but abstract in the sense of three levels of abstraction – philosophy, theory and concrete politics, which is in turn the theory of theoretical practice opposed to theory.

II. Althusser in Actuality after Sirohi's dismissal of theory

So Sirohi participates in minimal theory, he argues the problem with a theorist is his style like surfaces, shards and identity in Locke or even the pure slow motion of a theory on Pashukanis which becomes a process of determinate negation somehow.

Althusser is actually meant to be read with E.P. Thompson and is about the real object detected into a conceptual object which in Sirohi is bound up or binding of concept an real which means entirely real and conceptual as Hegelianism. If I was to pronounce a lyricism of Kierkegaard it is a concept according to Jain and Giri, but actually it is a theoretical practice of philosophical type bound up with real objects – such as a long meditation on the nature of life and its Christian problems of despair over love for Paul which requires a constant monastic rectification of its plans.

This is the Hegelian process – where rational is therefore real. Just rationalism then. A bit of rationalism from Sirohi – the concept of theory is abstract as opposed to concrete and is always abstracting in the process of social philosophy with some real object which is therefore misleading – to imagine that Zizek is therefore a post-structuralist when fuck off I need a lot of empirical research and then I abstract each detail – it requires that minor prophet statement as empirical to abstract into in fact a transcendental problem – Who Believes in the Prophet or even Islam today – it seems not even the Arab world cares, the extent of the crisis in the Arab world is that it has become conservative on one side and modernist on the other, which seems to be the success of Sirohi to theologians, oh I have a very different problem if I can abstract the other side is abstracted to in general mass politics in plainly Sunnist ways. So I agree more with S.V.R Nasr the very brilliant Ulama in Pakistan, Islam is in crisis of a type of revivalism for which the people are subject to a different and difficult process towards even Farsi modernity or modernism – Sirohi rejects the modernist possibility, he claims there is only faith in conventional Islam – what is finally Mohammaden scripture with a vague fullness of the head for the

bourgeoisie that this then is its contemporary problem – modernity or tradition, yes please.

III. Real Abstraction – Where Sirohi jokes on agrarian real abstraction for Jain and Giri, even of course Toscano and Hallward

The process of a will of the people or even a subject and theory of the subject or finally a short-circuit between pre-political in Ranajit Guha and Hobsbawm with Badiou is finally a basically useless theory – it makes no sense to compare these abstractions as Giri laughs but has the problem of proposing Spinoza as a lesson in DU, not to mention the concept of Emmanuel Teray or even Paul and Subject.

Sirohi proposes therefore to follow Ambedkar, and develops Indian historical journalism which Giri laughs at, the European bias in some abstraction of Gita.

Part II – Anderson Interviewing Giri and Jain

I. A Long Essay

Saroj Giri – So when the political is finally a matter of abstraction in the sense of political science which I teach and have a role to play in the world as a mediation called perfect by Sirohi – the political that questions the economy, that I call a perfect abstraction.

Perry Anderson – Of course Wendy Brown is perfect abstraction, but in fact Sirohi argues in a cut, that the political questions the economy not in the pre-supposition of the idea of Communism or even Naxalbari, or even revolutionary subjectivity, but when in a real way it argues with Lebowitz and Maher, that in fact the process of a people's participation in the economy in Venezuela is underway as a grassroot process which is undermined by dual power and state power dialectics in favour of in fact even now he would argue a standard wage struggle and general strike process.

Dhruv Jain – I believe in the possibility of theory and theoretical practice, it is our innovation in fact I judge Anderson is not happy with, that it is not a concrete abstraction in that Sartrean sense, thanks but it is a process of innovation according to Sirohi, more in the Tronti and Negri side with in fact Marx in mind.

Perry Anderson – When the arrogance of theory sounds like a Negri process Althusser comments you dismiss philosophers okay, actually philosophy is a process without subject to produe a Negri theory which is real like free praxis which then is based on PCF history and that is Negri – the situation of potentials when the small group fuses in 1971 and develops its history of small freedoms all of that is theory as innovative.